

The legacye

of embassate of the great empe
rour of Inde prester Johſh,
vnto Emanuell kynge
of Portyngale, in
the yere of our
lorde M.
v.C.xiii.

Of the sayth of the Indyans, ce
remonyes, reſpyrons &c.

Of the patryarche & his offyce.

Of the realme, ſtate, power, ma
ieſty, and order of the courts
of preſter Johſh.

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Iohn More to the crys-
ten reader.



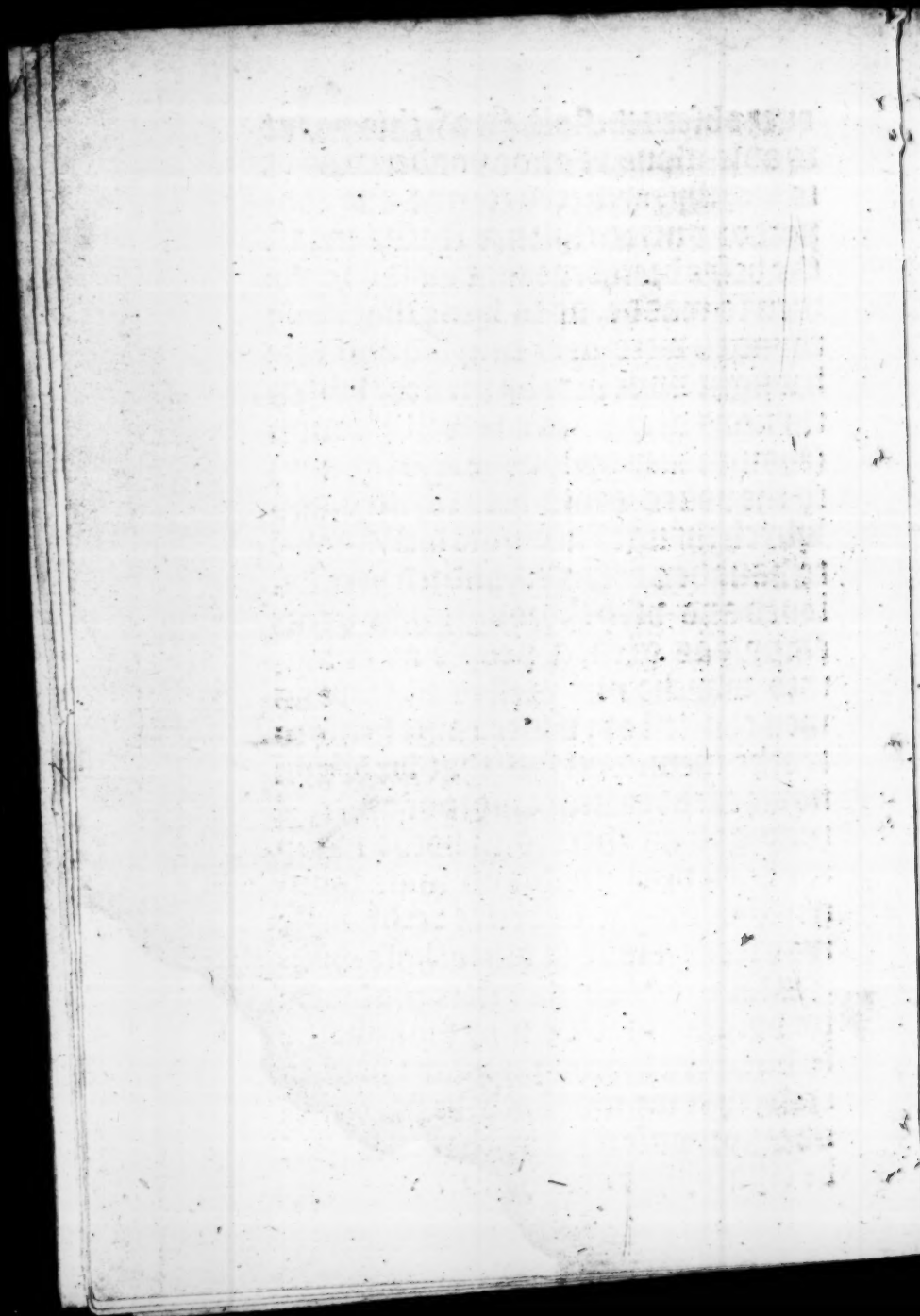
Or as myche as
euery mā natural-
ly is desyrous to
here new thinges
and straunge (as
both authours te
stifye, and expery
ence proueth) all
though there were none other com-
moditye therof then the neweltye: I
thought yt a thyng worthe the la-
bour, to translate this lyttell worke,
late happed in my hande through the
helpe of a specyall familyar frende of
myne/syns surely I thought it shuld
be a worke not onely new, trew, and
plesaunt to the reader, but also for y
knowlege of sundrye thynges therin
conteyned very profytable and neces-
sary. For in this lytle treatyce be con-
teyned, the state, the fayth, the rely-
gyon, the ceremonyes, the Patri-
arche wyth his offyce, the powre, the
lawes of the lande and empyre of pre-
stre Iohn, besydes his royall maieste
I ii and

and order of his courte. All whyche
thynges were reherſed vnto þ mygh-
ty and puſaunt prynce Emanuell
kyng of Portyngale, by the mouth
of one Mathew, ſent fro thempour
of Inde preſter Johñ, vnto the ſorna-
med Emanuel, in the yere of our lord
M. b. hundred. xiii. And all though
of this preſter Johñ ſp? Johñ Mañ-
defeld knyght, in a worke þ he made
of the dyſcrypcyon of couñtreſ, ſom-
what hath made mencyon : yet this
emballatour that came from thens to
the kyng of Portyngale, as he to
whome euery thyng perteynyng ey-
ther to the religyon and ſayth of that
people, or to the polytyque order of
that lande, was myche moze perſyte-
ly knowen, yt is no meruayle though
he myche moze perſytely deſcrybe
theym, namely to that prynce, whych
from poynte to poynte was curyouse
to enqyre. This empyre of preſter
Johñ ys reputed as great a maygne
countre in a maner (yf yt be not gret-
ter) as all the remanaunt that nowe
remayneth chriſtened, except the new
founden landes, that haue ben byco-
men

men chrystened wythin few yeres of
late. And therfore yt greatly may, &
of reason greatly ought to reioyce all
good chrystē people, to perceyue that
though there are dyuerse thynges
wherein they and we dyffere in rytes
lawes, customes, and ceremonyes:
yet in all other thynges necessary-
ly perteynyng as well to the ver-
tues of fayth and relygion, as all
other vertues morall, they so farre
forth accorde and agre wyth these cri-
sten nacions of ours, and wyth the
catholyque doctryne of the chyrche,
that yt may well appere euen by that
thyng alone, that the spyryte of god
hath wrought and worketh this full
agrement & consent, in so many thyn-
ges necessary to saluacyon, thowwe
so many great countreys and regyōs
as ours are and theyres both, y^e tōne
by so longe space hauynge so lytle ac-
cesse vnto the tother, that of many ye-
res tyl nowe very late, we coulde not
wel tell whyther they were well criste-
ned or not. Howe be yt yet appereth
well nowe by many thynges, not in
this booke onely, but in those letters

also, whiche now very late the emperour of that lande that now is, & son vnto him that sent thembaſſatour vnto the kynge Emanuell, dyd ſend not onely to the noble kynge of Portyn-gale that now is, ſonne vnto the ſaid noble kynge Emanuell, but alſo to the popes holynesse that now is Clement of that name the. vii. by his embaſſatour, wyth his obedyence after the maner of other chryſten prynces: by this treatyce and thoſe letters yt doth I ſaye well appere, that the ſaid emperour and all the chyrche, that ys to wytte all the chryſten people of that empyre, be of the ſame fayth that we be. And in this treatyſe ye alſo ſe, that y great thynges whych haue ben byfoze this tymes eſtablyſhed agaynſt heretyques by generall counſayles of olde, agaynſt whych old determynacjons theſe new heretyques make newe beſynneſſe now, the ſelfe ſame thynges haue the chryſten people of that great chryſten empyre fro the tyme of theyre fyrſte cōuerſyon, whych was forthwyth vpon the deſth of Chyſte, cōtynually byleued and
euer

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euer obserued still. So þ this poynt
is able alone yf yt be pondered as yt
is worthy, eyther to tourne and con-
uert oz putte to sylence for shame, all
the besye brethren that wolde make
men so madde, as to wene that those
thynges were new deuysed and late
brought vpp here by prestes / whych
thynges theym selfe se well ynough
(though they dyssemble and say nay)
in the bookes of old holy sayntes, and
whych thynges are now well knowe
to haue ben this .xv. hundred yere by-
leued and bled thorough that great
empyre as great a people as oures,
into whyche our prestes as farre as
men can tell of, neuer came hense to
teache them. But syth that we begyn
nowe eache to heare more of other, I
pray god as there is in bothe many
thynges very good, and some thyng-
es that myght be better : eche peple
may lerne & take of other those thyng-
es that be good, and lette the badde
go by. And that we may make bothe
so but one chyrche mylytant here in
erth, that we may both be partes of
one gloriouse chyrche, that euer shall
be tryumphaut in heuen.



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Damyane Gooes a Portyngale,
unto the ryght reuerent fa-
ther in god lord Iohn p
great Both, archbys
shop of wpsalest
inhabytyn
the coun
trey
of Swetia
sendes gretynge.



Throughe the great
famylar frenshyp
(god therof the vn-
douted auto?) that
was betwene your
holynes & me whe
we were to gether
at Dantiske, what
tyne I had there maters of my pyn-
cis to do, after often metynge, at the
last happened vs comuncacyon of p
maters of Portigale, as of p viages
of the Indyans, Arrabies, and Per-
ses. And also of the longe and dys-
culte passage into those costreys, of
the pavelles of the mayne Ocean see
also, and of the cotpnuall warre that
the inhabytours as well on thys
B syde

syde Casige as beyond, made agayn
p Arrabyans, Persyans, & Indyans,
of the perely inuasion of the Turkes,
whych by theyr mighty nauyes sent
by the see of Arrabye vnto Inde the
lesse, all though not benqueshyd, yet
greatly vered and troblyd our peple.
But after we had mych debated this
mater, your holynes putte wel in
mynde of the high emperour of Inde
prester Johā. From whome surely
my self ones saw an embassatour sent
vnto our kynge, and beyng present
by, harde all that euer he tolde, as
well of the sayth, as of the ceremo-
nies and estate of prester Johā's em-
pyre, whych he parcell mele describ-
ed in the presens of many of his no-
bles. All whych when in order I had
shewed your holynes you requyred
me, yf euer yt chaūced me to returne
to the lowe countres, that I wolde
sende you all those thynges breuely
describēd, wyth the artycles of the
sayth, ceremonies, and estate of theyr
countrey. whych I saythfully pro-
myssed to do. Therefore, after ones
(though a thousande daungers esca-
ped) I

ped) I was come cause to the lowe
countreys, callynge to mynde your
moſte holy company (whych I neuer
forget nor neuer ſhall) and ther wyth
all my promyſe, all thoſe thynges as
was your request dilygently haue I
done, whych now here I ſende you.
I ſende you chyefely the coppe of the
letter whych the hygh and myghtye
prynce thempetour of Ande preſter
Iohſi, writ on a ſeaſon vnto my maſ-
ter he kyng of Dortyngale / & after
that, all the artycles, as the religyon,
ceremonies, thempetours power, the
noblenes of his court, euen in as com-
pendyous maner as the ſame legate
deſcrybed them.

More ouer then this (to the intent
the trouth of the mater more playnly
may appere) I ſhall ſhewe you bryef-
ly, howe preſently I both harde and
ſaw all thoſe thynges.

In the yere of our lord a thou-
ſande, fyue hundred, and. xiii. there
landed & arryued in Dortyngale, an
emballaſſatour of the high emperour of
Ande preſter Iohſi, and of quene El-
lynex his mother, ſent vnto the moſt
B ii. chryſtened

spede Gaſſe as beyond, made agayn
þ Arrabyans, Perſpās, & Indyans,
of the yerely inuaſion of the Turkes,
whych by theyr mighty nauyes ſent
by the ſee of Arrabye vnto Inde the
leſſe, all though not venqueſhyd, yet
greatly vexed and troblyd our peple.
But after we had mych debated this
mater, your holynes putte wel in
mynde of the high emperour of Inde
preſter Johſi. From whome ſurely
my ſelf ones ſaw an emballaour ſent
vnto our kynge, and beyng preſent
by, harde all that euer he tolde, as
well of the ſayth, as of the ceremo-
nies and eſtate of preſter Johſis em-
pyre, whyche he parcell mele deſcryp-
bed in the preſens of many of his no-
bles. All whych when in order I had
ſhewed your holynes you requyred
me, yf euer yt chaūced me to retorne
to the lowe countres, that I wolde
ſende you all thoſe thynges breuely
deſcrybed, wyth the artycles of the
ſayth, ceremonies, and eſtate of theyr
countrey. whyche I ſaythfully pro-
myſed to do. Therfore, after ones
(though a thouſande daungers eſca-
ped) I

ped) I was come saufe to the lowe
countreys, callynge to mynde your
moste holy company (whych I neuer
forget nor neuer shall) and therewith
all my promyse, all those thynges as
was your request dplygently haue I
done, whych now here I sende you.
I sende you chyefely the coppe of the
letter whych the hygh and myghtye
prynce thempour of Ande prester
Johñ, writ on a season vnto my may
stert he kyng of Dortyngale / & after
that, all the artycles, as the religyon,
ceremonies, thempours power, the
noblenes of his court, euen in as com
pendyous maner as the same legate
descrybed them.

Moze ouer then this (to thentent
the trouth of the mater moze playnly
may appere) I shall shewe you byref.
ly, howe presently I both harde and
saw all those thynges.

In the yere of our lorde a thou
sande, fyue hundred, and. xiii. there
landed & arryued in Dortyngale, an
embassatour of the high emperour of
Ande prester Johñ, and of quene El
lynnes his mother, sent vnto the most

B ii. chrystened

chrystened pryncce Emanuell kyng of
Portingale. Chembassatours name
was Mathew, an Armenicane bozñ,
wyth whome was ioyned in comyns
syon a nother noble yonge man an
Abessyne, brought vp in thēperours
prester Johñs courte, and his name
was James. These were very well
welcomed of þ kyng, in whose court
they abode and remayned .iii. yeres
to gether, & had there in great reputa
cyon, foude onely at the kynges coste
and charge/ tyll afterward they toke
theyr leue; and so merely retourned
saufe home agayn to theyr countrey.
This Mathew then, all suche thyn
ges as he had in cōmaundemēt, com
mysyon, and charge, ones declared
to þ kynges hyghnes, & lykewylse the
letters of his emperours delpueryd:
the kyng wythin few days after cau
sed thē to be sent for / & so there in the
company of certayn well lerned men,
and p̄sence of his nobles, demaun
ded by an interpretour, of the sayth,
ceremonyes, and estate of thēpyrre of
Inde.

Now thē at this time was J. xii. yere
olde,

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olde, and one of those chyldeene that
are wonte to bynge in the kynges
seruyce vnto the kynges table. Two
yere after I hadde done the kynges
grace seruyce in that offyce, I
was by at all this as other of the
court were, and both harde saw and
vnderstode all, as myche at leste
ways as my yonge and tender age
wolde gyue me leue.

But here you maye obiecte and say,
howe couldest thou beyng so yonge
(as then thou wast) other wyte or
remember all those thynges, so that
thou shouldest thereby be able so long
tyme after, in euery poynt so perspyte-
ly to describe yt. I answered, I cōfesse
my yough wold not suffer me to do it
But after I hadde spent full .x. yere
in that offyce, the moste chrystened
prynce kyng Emanuel my bynnger
byppe, gaue me a new offyce. He sent
me hether to the lowe countres on his
busynes. whether as sone as I was
come, I founde a companyon a very
noble quicke yonge man, both of the
same order & offyce I was on, whose
name was Rodericke Fardynande,
B iii. whych

whych now was there for maters of
his pryncce (and suche a one in theyre
vulgare tongeis called a factour) He
beyng before sent as an embassatour
from the kyng Emanuell vnto Ma-
ximiliane thempour, and Alberte
the duke of Bauarye, had receyued
letters fro Antony Carnere þ kyng
Emanuelles secretary, in whych let-
ters these artycles whych ones he
hadde wyten before the kyng hadde
inclusyd and sent. Now after I was
fully acquaynted wth thys Rode-
ryke Ferdynade, & eche had shewed
a nother others besinesse I happened
to speke of his legacy into Germany,
chaused vs also to fall in cōmunyc-
cyon of Inde. After which he shewed
me he hadde receyued from Antony
Carnere, both thartycles fore remem-
bered, and also the copy of the letter þ
was sent vnto the kyng, from the
hygh empour of Inde prester Iohn.
whych as soone as I had hard, incon-
tynent I desyred he wold let me haue
a syght of them. He was content. I
toke theym, and as well as I could,
haue translated them out of the Do-
tyn-gale

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tyngale tonge into latyne. To you I
dedycate them, to you I sende them.
In which if ye espye any Barbarous
speche perdon me, as a courtier and
vnlerned, and with great besynes ve
ry myche let and troubled. But how
so euer they be wyrtten, trew they be.
Al whyche we requyre your holynes
to take in good worthe. But nowe
heare you, what that hygh and mygh
ty emperour prestre Iohn wrote vn
to our kynge, here I saue this letter
vnto our kynge not sayned, but very
trew, word for word almoste, trans
late oute of the Caldeane language
(which speche they most vse) into the
Portyngale tonge, and so agayn out
of that into latyne.

The letter of the hygh emperoure
of Inde Prestre Iohn vnto the
moste myghtye pryncce Emanuell
kynge of Portyngale.



In the name of the father
the sonne and y^e holy gost,
thre persons and one god,
helth, grace, and the bles
synge of our lord and re
demer

demer Iesu Chryste þ sonne of Ma-
ry the vyrgyn, bozne in the house of
Bethleem, be wyth our welbeloued
brother, the moſte chryſtened kynge
Emanuell, lozde of the ſees, the ſub-
dewr of the fers and myſbeleuyng
Moers. Our lord god prosper you,
and ſende you thouer hande of your
enymyes, and dylate & enlarge your
kyngdomes and realmes thzough þ
deuout prapers of the meſſengers of
Iesu Chryſte our redemer, that is to
ſay of the foure euangelyſtes, ſaynte
Johñ, ſaynt Luke, ſaynt Marke, &
ſaynt Mathew, whole holynes, and
prapers preſerue you.

We certyfy e you our interely welbe-
loued brother, that here vnto our cou-
trei be cōe out of þ hygh noble court
of yours, two meſſengers, of whych
two one is named Johñ and calleth
hym ſelfe a preſt, and thother Gomer
who of vs haue deſyzed bytaye and
ſouldiers. wherfoze vnto you we ſend
our emballaour Mathew wyth the
leue of þ patriarch Marke, whych ge-
ueth vs hig bleſſyng, & ſendes preſtes
to Hieruſalem, whych is our father,
and

and of all those that be vnder our do-
myon, the pyller of Cristes sayth and
the holy trynyte. He by our comaun-
dement hath sent vnto your great ca-
pytaine of them, that in Jude fyght
for the sayth of our sauoure Jesu
Cryste, to shewe hym that we shall be
always redy when nede requyrez to
sende them both vitayle sustynance
and souldyours. Therfore the same
goeth that y prynce of Cayrre prepa-
reth many a nauy agaynste your ar-
myes to be reuenged of the iniuries &
damages, that they haue susteyned
by the capytayns of your warre that
ye haue in Jude. whyche (as yt is in-
formed vs) they haue often sufferyd,
wherin I pray god of his gret good-
nes dayly prosper you, that so in con-
clusyon all infydeles may vtterly be
subdewed. we therfore agaynst theyr
assaute shall sende souldyours, whi-
che shall abyde and tarye at the see of
Becha, that is to wit at Bealnimam
des, or to be sent (yf you so thynke
beste) vnto the hauen of Juda, or
thor, that so at the laste you maye
rydde oute of the way & destroye such

myscreant Moers, so that the gyftes
and oblacpons, that be offered vppe
at the holy sepulcre frome that tyme
forward be not deuoured of dogges.

Now is come the tyme that was
promysed in whych (as they say) Cryst
& his blessed mother Mary forshew-
ed, that in the later dayes of the cry-
sten countreys in Europe, a certayne
kyng sholde arryse, whych sholde de-
stroy the hole nacyon of the Babary-
anes and Moers. And surely this is
the same selfe season whych our sauy-
our Chyrste promysed to hys blessed
mother Mary shulde come. Further
moze what so euer our embassatour
Mathew shall shewe you, accompte
you yt, as spoken of myne owne
mouth & byleue him. For he is one of
the chiefe of our courte, and for that
cause we wylled to sende hym to you.
We wolde haue comynytted all this,
to your owne messengers you sent he-
ther, had yt not ben that we feryd lest
our besynes sholde not come to passe
accozdyng to our mynde.

We sende vnto you by this our em-
bassatour Mathew a crosse, made of
the

the same selfe wood, on which our sa-
 uour Iesu Cryste was crucified at
 Hierusalem. A peece of this holy wood
 was brought vnto vs from Hierusa-
 lem, of whiche we haue made. ii. crof-
 ses, wherof the one styll remaineth
 wyth vs, & thother we sende by our
 embassatour vnto you. The colour
 of the wood is black, and hangeth at
 a lyttell syluer ryng. Moreover yf it
 please you eyther to mary your dou-
 ghters with our sons, or your sons
 wyth our daughters, yt shall be ve-
 ry plesaunt and profytable for both
 partes, and a great stablyshement of
 the brotherly lege all redy enterd,
 whych I pray god longe to cōtinew.
 No more at this tyme but the helthe
 and grace of our redemer Iesu Cryst
 and of his blessed mother our ladye
 saynt Mary the vyrgyn, holde theyr
 hande ouer you, your sonnes, your
 daughters, and all your hole hous-
 holde. Amen.

Be sydes all this we certifye you
 yf we lyst to assemble our power that
 we haue strength ynough to destroye
 (yf god be our helpe) all the eny-

C ii mpes

myes of our holy fapth. But as for
our realmes and countres so be an-
nexed and ioyned to gether, that on
no parte we can breke out to the see.
wherfoze we haue no power on y wa-
ter, wherin (god be thanked) you of
all nacyns are most myghty.

Jesu Cryste be your ayde, helpe, &
succour, for the thynges that ye haue
done in Inde/ be surely more by
goddes myght then mannis. If so be
it you wold prepare & set out a thou-
sande sayle to se, we shall fynde vy-
tayle, and all other thynges, plenty-
fully, necessarye for the furnyshynge
of your nauy.

After that the moste chrystyned
kyng e manuell by the interpretour
had well vnderstanden these letters,
very desyrous to heare of Cristen ma-
ters, gredy to knowe agayne, of the
legate, how the maters and Cristes
fapth stode amongst the Indyans/
after certayne dayes, callynge to ge-
ther the nobles of his court, commaū-
ded that by certayne well lerned chry-
sten deuyns, whyche was there redy
at hande, he shold be demaunded in
hys

hys pꝛesens, of euery poynt. And he
answerynge by parcell mele declared
all thynges, as hereafter in oꝝder
foloweth.

The confessyon of the fayth, ce.
remonyes, and manner of theyꝝ
relygyon, of the empyꝛe of pꝛe-
ster Iohn.



In this poynt, fyrst
of all, they beleue
as we do, thre per-
sons and one god,
in whyche one and
moſte beſte father
thei faithfulli truſt
and bꝛeue.

2 Item that he of no ſubiecte ma-
ter at all, noꝝ of nothyng eꝛthly, but
by a meruaylous meanes made both
heuen and eꝛth, & lyke wyſe all thyn-
ges conteyned in them.

3 Also that Jeſu Cꝛyſte, that an-
oynted kyng, oure ſauoure, the ve-
rye Meſſyas ſo often by prophetes
promyſed, is the very ſonne of very
god boꝛne in Bethleem the cytty of
Dauid (accoꝝdyng to þꝝ prophetes)

C iii. of

of Mary, whychē contynued a vyrgyne, both byfore the byrth and also euer after.

4 Moreouer that the same Iesu Cryste for our synne at Hierusalem byfore Pontius Pylate a Romayne there presydēt and gouernour of Iury, by an vniuste iugement, both was condempned, suffered, died, and was buryed.

5 Furthermoze he incontenēt after his deth descended to hell, & theyr gates shāken and all to broken, the thyrde daye arose from deth to lyfe haupnge the vyctory of his enmyes and deth, and that after he retourned agayne, and meruaylously ascended vp to heuen frō whens he came.

6 Byfydes this, they saythfully cōfesse that after all this mortall lyfe, they loke for an vniuersall and endeles resurreccyon of our body.

7 Also that by the same sayth they loke for Cryste to be iudge, who shall geue an vniuersall iudgement of good and euyl, in whychē eche man shall receyue a iuste rewarde, accoꝝdyngē to his deserte in this woꝛlde.

By

8 By whych iudgemēt geuē ones,
good men shal haue eternall ioy with
out ende, and euyl men euerlastyng
payne veracyon and shame.

9 Therfore they as well as we, so-
lemnely obserue and dyligently kepe
the .x. preceptes of Moyses.

10 Also they rekē as we do the. vii.
dedely synnes.

11 They haue also all þ bokes wyt-
ten of Moyses, & fynally all the pro-
phetes, wyth all such other volumes
of the olde lawe.

12 The four euāgelistes haue they
in great estymacyon, euen the selve
same that we haue, that is to wytte,
saynt Mathew, saynt Marke, saynt
Luke, and saynt Iohn.

13 Of Poules epystles they lacke
nothyng, whyche eche by name he
there in p̄sence recyted.

14 The crede made by thapostles
and euery artycle of the same they
well allowe.

15 The pater noster made by Cris-
t they so mych set by, that they p̄ferre
yt byfoze all other prayers.

16 The Ave Maria also they mich
vse,

ble, in the honoure of the mother of
god the virgyn our lady saynt Mary

17 They chylde the. vii. day after
they byth, both be baptyſed, and al-
ſo after Moyses law cyrcumcyſed.
And that not for any respecte of me-
ryte or trust they haue in it, but onely
for y^e yt ſo hath remayned of an olde
cuſtome fro they forfathers, and ſo
to them left from hande to hande.

18 All the people in the remembraunce
of the trewe and they ones receyued
baptyme, yerely in feſte of the epy-
phanye wyth a meruaylouse great
gladnes and reioyſynge of mynde,
openly a freſhe profeſſe the fayth of
Cryſte, and be ſolempnely baptyſed
agayne.

19 In the remembraunce of our loz
des maundy, euyⁿ in maner as we
ble, they ſaye maſſe, but that not for
any rewarde money or lucre, vnleſſe
that percaſe ſome of a good relygy-
ouſe mynde frely wythoute arynge
geue they almoſe.

20 The bleſſed ſacrament of thau-
ter they recounte for the hygheſt ſa-
crament, ſymely wyth a ſyncer and
pure

pure fayth, professyng it to be the vn
douted bodye and blood of our lord
Jesu Chryste / and accordyng vnto
Chrystes ordynaunce, receyvyng y^t
vnder both the formes.

21 As for the sacramentes of anoy
lyng and buryon, they confesse.

22 Strayte ways as soone as they
haue comitted any dedely synne, they
get them a preste to whome in secreete
they confesse theyr fautes.

23 They receyue payne for theyre
trespas (whych in theyre vulgare
tonge they call penaunce) lympted at
the dyscrecyon of the confessor, why
che the party cōfessed fulfylleth with
all dyligence.

24 On fastyng dayes (as often as
they come) they absteyne both from
fleshe and fysh, w^yt houte the recey
vyng of collopyons or refeccyon.

25 In stede of the lenton faste, they
faste the septuagesime. And that (as
we may gather of the tyme) bygyn
neth w^yth our lent.

26 As for sondayes and other holy
dayes, appoynted by theyr byshop
pes, in the remembraunce of god and

our

our lady and other saintes, they kepe
wyth al reuerence.

27 In the later weke of theyr lent,
they vse the memoryall of Cristes
passyon euen as we do.

28 They kepe þ palme sondaye ye-
rely euen aboute the same selfe tyme
that we do, and as we do.

29 And they vse to burne tapers as
we do, & at the same tyme that we do.

30 They go on comon processyons,
as the tyme or necessaryte requyreth.

31 Ones in þ yere they vse to haue
a solemne dyspyge for all chrysten
soules.

32 They vse to take ashes, both in
the maner we do, and also about the
tyme that we do.

33 There is there an infynyte nom-
ber of monasteryes, as well of womē
as of men, lyuyng very stryptely in
great abstinence.

34 Amongeste these monasteryes
some there be, wherof eche hath in yt
eyther vii. hundred viii. hundred or a
thousand monkes.

35 In that realme is there a cer-
tayne montayne, that hath inhaby-
tyng

tynge here and there vppon yt .xii.
thousande monkes.

36 All those mōk as many as they
be, get they? lyuynge by they? handy
labour, noz in no wyse may go to are
almoysse house by house, in stretes,
byllage, countres, oꝝ townes. All ma
ner of beggynge is vtterly forbyd
den them, vnlesse that some of a good
godly mynde gyue theym any thyng
frely; then may they receyue yt, not
as begged, but as frely gyuen.

37 Here and there be preachers;
whych preche to the people the fayth
of Cryste, and those be prestes oꝝ mō
kes, and that of the beste lerned.

38 Euery where be many hospytal
les, wherunto all poze folke be getyl
ly welcomed and receyued.

39 They? holy houses, that is to
wytte the temples of sayntes, yf any
malefactour fle thither for ayde and
helpe, yt shall succour hym and serue
hym. But this herein prouyded yet,
that yf any happen to come thither
for murderynge of they? neyghbour,
they gyue hym so small a porcyon to
eate, that at the laste he is compelled

D it to dye

to dye for hunger.

40 If one dy, they make myche a do at his buryng, euen as it is wyth vs, wyth prayers, crosses, prestes, & such other kynde of ceremonies, and burye hym in the chyche.

41 Such as haue ben holy, & men of good conuersacyon in theyr lyfe, after they haue bene longe tyme dede and buryed, they make dyligēt serch of theyr vertuous lyuynge. whyche done, they recounte hym a saynt, that is to say (as the greke worde is) canonysē hym.

42 The housbandes solempniely wyth a great company come to the chyche doers, and mary onely but by wordes that they speke of the present tyme.

43 Of an olde custome they haue, men may not mary any of theyr kyn dyed wythin the. vii. degree / wythin whych, no not theyr hygh patryarche in any wyse eyther may or wyl presume to dyspense.

44 In theyr chyches and temples they haue and worschyppe the ymagēs of god, oute blessed lady saynte Mary

15

Mary the vyrgyn, wyth other holy
sayntes.

45 They haue in theyr temples ho-
ly water, whych they beleue good
and effectuall agaynst euill and wyc-
ked spyrytes.

46 Wery many costly temples and
belles they haue.

47 The garmētes wherin they say
masse in, vse to be consecrate.

48 Chyefly they honoure the feast of
saynt Iohn Baptyste.

49 They begynne the yere at Sep-
tember.

50 The pope of Rome they know-
lege / but the cause why they do not
theyr obedience to hym (as other cry-
sten people do) is the euill dysficult
waye.

51 Saynt Bartholmew thapostel
of Chryst, preached fyrste the gospell
and Chrystes sayth vnto them.

Of theyr patryarche, and
of his offyce.



They haue but one
chefe preste or bps
shoppe which they
call a patryarche,
that is to save the
chefe of the fa-
ders. He only hath
power on spyr-
=

tuall maters, that is to save as well
in ecclesiastycall offyces as dyspen-
synge wyth benefyces, wythoute the
interrupcyon of any tēporall person/
He lyueth contynually vnmaryed.

² This patryarche hath very gret
possessyons / for the thyrde parte of
prester Johāns reueneus commeth to
his parte, and that besydes all the ty-
thes of the hole realme.

³ All the profytes hereof ys be-
stowed onely vppon poze folke, the
marpage of fatherlesse chyldren, and
pysoners.

⁴ When the patryarche dyeth, the
emperour prester Johā is the heyre
of al his goodes. His successour hath
no maner a thyng left hym, besydes
the dignyte of þ patryarches chayze,
and the cure of al his fold of shepe cō-
myttyd

mytted to his charge.

5 This patryarche is called the patryarche of Alexādy/ and for this cause. For that where of olde there were onely foure thzough out al cryt tendome, of whyche Inde chāsed to haue the patryarche of Alexādy.

6 This patriarche of an old blage was wonte to be chosen at Hierusalē onely, and that by the voyces of all good relygyous men of thempyre of pvester Johñ that there were at the same season dwellynge.

7 This patryarche extendeth hys curse or excomuncacyon vpon such as are obstynate and rebellypous persons/ whyche in so farforth is dzeded and feryd, that who so euer stande so accursed dare not touch neither meat nor dzyne tyll tyme he knowe hym selfe asloped. For yf so be yt there be any so obstynate a persone that he careth not for the curse, but that not wythstandynge he leueth not from the cryme for whych he so was accursed: his meate and dzyne shall be taken from hym, and he so compelled to dye for samyne.

This

8 This patrparche shall not let or
forbydde the people from the sacra-
mentes of the chyche, for no maner
of offence but onely for murder.

9 The prestes haue wyues / but
when one is dede, they may not mary
a nother.

10 Bastardes shall neuer be admit-
ted to be prestes.

11 Neuer shall there be any admyt-
ted to the order of presthed, but that
befoze he shall be examined, by a well
lerned company, whether he be mete
for yt or no. If he be not mete, he ys
reieted wpth shame ynough.

12 The emperour him self. Prestes
Johfi, hath no maner powre on the
clergy. For that is a thyng bylon-
geth onely to the patrparche.

13 If any spyrytuall man commit-
teth any abomynable cryme, hym the
patrparche after his own dyscrecyon
suffereth to eat but certayne vneces
of meate, & so lyttel and lytell to dye
for samyne. But none of them euen
out of hande putteth he to deth, but
onely murderers.

14 That same patrparche geueth
playne

playne and full rempyssyon and abso-
lucion of synnes.

15 Twelue hath he of his counsayl,
wyth whome he ordereth and gouer-
neth al spyrytuall maters.

Of the realme and estate
of thempour pre-
ster Iohn.



After al this beyng
further demaunded
of the emperours
realme and domy-
nyon, he answered
in this maner.

1 Fyrste he hath
in his realmes very many cyties and
townes.

2 His nobles weare garmentes of
sylke, cloth of golde, veluet, satyn,
damaske, wyth such other precyouse
thynges.

3 The comen people were nothing
but cloth.

4 Dyuers kyndes of marchaun-
dysse hath he in his realmes, & those
very precyouse.

5 He hath great plenty of mynys

of

of gold, syluer, and other metall.

6 Honey hath he none, but that is brought out of realmes nexte bozderinge there about. They take golde & syluer by weyght in stede of coyne.

7 Great plenty of corne haue they, and that of dyuerse colours, bothe blacke, whyte, redde, and gray. But as for theyr meale of all of the is very whyte. Benys, pelys, tarys, and all suche other codware, haue they ynough both plente & also of diuers kyndes.

8 There groweth great abundaunce of suger.

9 Oxen, shepe, horse, mulyes, camelles, gotes, hogges, wyth suche other housholde cattell besydes byrdes they haue great plentye.

10 Theyrkeate they none/not for that eyther theyr conspyens or relygyon that forbiddeth, but bycause they fynd it not hollesome for theyr bodyes.

11 The myperours estate and powre is very great, for he hath vnder his domynyon thre skore chrystened kynges. whych be kynges of great myghty kyngdomes. whose names thelegate

gate there shewed openly.

12 Besydes these thre skore kyn-
ges, yet hath he. v. other Machomet
kyniges vnder hym.

13 Moreover he hath vnder his do-
minion meruaylous many gret men,
as prynces, dukes, marquises, erles,
barons, lordes of very great landes
and reuenues.

14 They obserue & straytely kepe
what so euer thempourour commaun-
deth them.

15 The Cronycles and noble actes
of theyr prynces they kepe saufe, and
what so euer is worthy remembraunce
theyr secretary dyligently regesters.

16 Ther rytes, lawes, statutes, and
comen ordinaunces made for the peo-
ples gouernaunce, they saufely kepe
in wytyng.

17 Thempourour hath euer. xii. men
present wyth hym of his counsayll,
whome he may comen wyth of all the
maters of his realme.

18 Through al the realmes and do-
mynyons of his empyre, there be iud-
ges appoynted, whych serue (accoz-
dyng to the trewth of y mater) both

E ii. to heare

to heare causes and iudge them.

19 No iudge maye iudge any man to deth but onely for murder.

20 The emperour hath very great trybutes.

21 The emperour hath as well of þ inhabytours as of other marchaunt straungers, the .x. parte of they? gaynes / they? stocke saued hole .

22 There be souldyours of a certayne relygyon, whyche euer go in whyte, wyth crosses on they? cote armour / alwaye redy for to warre for Crystes fayth, yf nede be.

23 Of the inherytaunce of they? fathers, one hath as mych as a nother, no respecte hadde to the age, whyther they be older or yonger.

24 In all those realmes & prouynces, there be no Jewes, all though yt is well knowen that ones there were many. But when the people coulde not suffer or bere they? naughtynes, sodenly they set vppon them and vtterly destroyed them.

25 Many sayres and ryche markettes haue they by reason of þ marchauntes that resorte thither.

The

26 The realmes, prouynces, and countres of prester Johñ, stretcheth to both the partes of Nilus floode.

27 The people knowe none nother but Erithreā, y is to say the redde see.

Of the order of the same
empyre, and maner
of the courte.

1 **T**he emperours proper name is Dauid. His comon name prester Johñ, kynge of the Ebyssyns.

2 His tytles be in this maner. Dauid kynge of kynges, kynge of the Ebyssins, prester Johñ, kynge of kynges vnto the Ebyssyns and of all his prouynces, both nexte and also at the ende of the sees. The kynge of Nilus flood, and iudge of y gret Sodane, & of the countrey of Cayre, and the see of Alexandrine. By the power of god and our redemer Jesu Chryste, & by the powre of our ladye the vyrgyne saynt Mary.

3 This emperour of an old custome maryeth euer the kynges doughters that be vnder his domynyon.

E iii. The

4 The eldest sonne euer succedeth
his father in his kyngdome.

5 This sonne of his is verply well
nutyshed and brought vppe wythin
his fathers courte / as for his other
sonnes (at lest ways yf he haue any)
he brought vppe lyke noble men, ey-
ther vnder the kynges , or ellys some
great prynces of the emperours do-
mynyon.

6 The inherytaunce of his empyre
neuere descendeth to the doughters.
But yf theemperour happe to dye
wythout issew male, then cometh yf
to the nexte of his blood.

7 Theemperours wyues be had in
great honoure and kepe a gret port.

8 Theemperour hath euer redy at
hande a meruaylous great number,
as well of horsemen as fote men.

9 The emperoure to thentent he
wolde exercyse his soudyours, in ac-
tes of warre , is euer for the moste
parte in the felde amongst theym .
where they applye them selve to fetys
of armes.

10 In the emperours courte the
chamberlayn hath the chyefest Rome.

The m-

11 Theemperour hath for sauegard of the body, euer at hande .xii. of the noblest of his realme. Eche of whome haue vnder hym .xii. thousand sygh-tyng men.

12 Those same .xii. noble men occupyes þe grettest romes in the court.

13 They kepe very dyligently in wrytyng pedygrees, names, & surnames of theyr ansetours, wherby eue-ry one may persytely knowe his nacyon and stok.

14 Theemperours sonnes & doughters be maryed vnto the sonnes or doughters of other kynges vnder hym wyth great dowers geuen wyth them in maryage. And then all þe people come, and of theyr owne mocyon geue them gyftes.

15 Theemperoure what tyme neces-syte so requyrez vseth thobedpence and seruyce of his subiectes.

16 The men chylterne of the kyn-ges, that be vnder hym, be (to wyne theyre fathers good wylles) brought vpe in theemperours courte.

17 He admytteth and suffereth cha-lenges amonges his subiectes.

The

18 The name of the emperours prester Iohannis mother y now we is, is Ellen, a very holy woman, and one that sheweth a great example of chastyte, to whome for here especial goodnes, and the nonage of her sonne, is comytted all the hole order and rule of the realme.

19 Of kynges, emperours, or the chrysten prynces of Europe, they neuer had knowledge but onely of the frenchmē whom they cal in theyr vulgare tonge Cristyans. But by y reason of certayne noble actes that were done few yeres passed by the Portyngales, agaynst the Turkes, Persys, Arabyens, and Indyās, the name of the kyng of Portyngale begonne to be well knowen and had in myche reuerēce & reputacyon amongst them.



Ere haue you
now ryght reue
rēt father y thyn
ges I promysed
your holynes (at
my beynge wyth
you) of the lega
cy

cy of Inde. But yet to thentent you may geue the moze credēce to the matter, I shall put somwhat to, that a very noble yonge man, and one of my famplyar acqweyntaūce, named George Lupe Dandrade (what time we were to gether about our pꝛynces besynes in the lowe countreys, and also hosted both twayn in one house at Antwerpe) told me. On this wyse was his tale.

In the tyme of his beyng at Inde for certayne maters he had there of his pꝛynce (where he remayned by the space of certayne yeres) one a very valyant man Lupus Soarez, by the kynges commaūdemēt was the chiefe capitayne of the Portyngales warres, & chiefe ruler of all the realmes, cyttes, townes, and castelles, that be vnder the kyng of Portyngales domynyon, euen frō Ethiope, thozough out the Chynas. Thys Lupe had prepared hym a meruaylouse gret nauy, to sayle as his aūce tours were wont to do from Cochine (now is Cochyne y castel & dwellyng place of the Portyngale captayns) &

so intended to come to the see of Ara-
by commonly called the redde see, a-
gaynste the Turke / whyche Turke
nowe in stede of the Soldayne occu-
pies the countrey. When he was ar-
ryued in a certayne Ile, called of the
inhabytours Camara, that lyeth in
that coste / incontynēt he caused two
shippes to be made redy, and toke vn-
to hym a certayne chosen Dortynge-
les bothe famylar and faythfull, a-
monges whome this George was
one. This done he cominaided they
sholde caste ouer to a nother Ile cal-
led Mazua, to the entent that when
he were there ones, he wolde send out
thre espyes vnto the great emperour
of prester Johā, vnder the pretext of
marchaūdyse, & that for two causes.
One to be certyfied of the legacye
wherof Mathew before shewed vnto
our kynge, and to knowe whether
those thynges were trew or false.
Secondely that they very narrowly
sholde serche, what portes and what
hauens were vnder the dominyon of
Pester Johā. Of these .iii. spyes one
was well lerned and very expert in
scrypture

scrypture whose name was **Iusarte**
Uiegas, a **Baccaren** bozne. After
 they were ones saufe come home a-
 gayne bothe man & wyppes to theyr
 capytayne, and had made an ende of
 theyr vyage / they shewed hym all,
 both that they hadde sene there, and
 also harde of the inhabytours of that
 countrey / and further declared that
 they knewe for a suerty that the lega-
 cy of **Mathew** was trewe / and that
 the same **Mathewe** they sayde was
 suche a one as we had sene hym with
 our owne eyen ones embassatour be-
 fore our kynge. The cause and ma-
 ner of the legacye they say was sych.

After that **Ellyn** the mother of **Da-
 uid** prestre **Iohn**, that then was a ve-
 ry wyse and a dyscrete gouernour of
 all his hole realme (for he was but a
 chylde) had lerned of certayne **Dor-
 tyn** gales whyche were come to her
 court, & specyally of one called **Iohn**
Clerke, all that euer we hadde done
 at **Jnde** agaynste the infydeles, she
 sendeth that **Mathew** in a secrete le-
 gacy vnto the most chrystyned prynce
Emanuel, the fyrste of that name,
 kynge

kyng of Dortyngale / wyth whome
he sendeth also a nother yonge man
an Ebyssyne borne an noble man, Ja
mes by his name, of whome byfore
in the descripcyon of the legacy, we
haue made mencyon. To theym he
gaue here letters of commendacyon
dyrected to the hed ruler of that pro
uynce, vnder the domynyon of pre
ster Johā, whose powre stretcheth to
Mazua and the see of Araby, to pray
hym to helpe them as secretely as he
coude with all such thynges as they
shold nede, makynge as though they
were marchaūt men which came the
ther for marchaundyse. This ruler
(and who so euer happeneth to be in
that offyce) is called in the Ebyssyne
tonge Baruagays. This Mathewe
and his companion the Ebyssyne;
throughe the letters of commendacy
on they had, were louigly welcomed,
where as they made mery a certayne
space, neuer tellynge no man theyre
purpose, neyther what he wolde do
there, or where when he thens depar
ted he wolde become. But (to the en
tent

tent he myght byynge his purpose to
 passe wyth lesse parell) sayned hym
 selfe a lether byer, and in the meane
 season now and then bought certayn
 presents whych pryncely he sent vnto
 quene Ellyn. And vnder this cloke,
 perused dyuers prouynces, menynge
 this, that escapyng saufe wythout
 hurte, throught enmyes of the Dortyn
 gales, at last myght come to Dortyn
 gale yt selfe, and so there do the thyn
 ges he come for. For other way then
 this was there not. Alwaye whether
 so euer he went or where so euer he
 became, he toke with hym this yonge
 man his felowe the Ebyssyne, le-
 uynge all his hole housholde at Ar-
 quyke, whyche is a cytty nere the see
 coste, appertaynyng to prester Iohn,
 dystant about a myle from the yle of
 Mazua. wherin that Baruagais be-
 fore named then abode. For it is euer
 the abydyng place of that offycer.

But nowe yf percase any capcy-
 ous felowe wolde obiecte why of so
 many noble men, as there is no dout
 but there be in so great a court as pre-
 ster Iohns is, there were not sent in

¶ iii. that

that embassate, some oldermen, men
of more graunte, of greater experyence
and bysides this Ebyssyns borne,
whyche myght haue borne a greater
porte and maieste before our prynce
rather then these, of whome the one
was farre frome the nobylte ether
of an Ebyssyne or Indyane eyther,
bycause beyng an Armenycane / and
the other all though he was an Ebyss
syne and in y kynges court brought
byppre, yet but a yonge man, an wyth-
oute the company waytyng on hym
y becometh a prynces embassatour
to haue / and therby sheweth not the
dygnyte of a legate. But hereof may
there be two causes alledged.

The fyrste, in all those regyons
(as great as they be) from the see of
Araby, to the water of Gange, there
be but two languages, that is to wit,
Persyke and Arabyke. whyche lan-
guages who so persytely knoweth,
may easely passe thozough all those
prouynces. Nowe in Brestre Johns
courte be there very fewe or none no-
bles, Ebyssyns borne, that can skyll
of those tonges. Fyrste bycause they
haue

haue lyttell cōpany oꝝ acquayntaūce
 wyth the out borderars. Secondely
 foꝝ that yt seldome cauſeth theym to
 go out of theyꝝ owne countrey, as be-
 yng contente wyth theyꝝ countrey
 lawes. And foꝝ y cause the ſame Ma-
 thew, ſkylled in both the tonges and
 in all the pꝛouynces there about, foꝝ
 he hadde ofte ben in them/ and ſeyng
 that at that tyme, all though he were
 an Armenyane, yet he was of the que-
 nys counſayll, and very great about
 her, he was thoughte the metyſt foꝝ
 that meſſage/ namely ſyns he hadde
 one ioynd wyth hym an Ebyſſyne
 boꝝne, whyche both knewe the ton-
 ges and maners of many nacyns/
 ſo that yf nede ſhould requyre, he were
 mete to be ſent on a lyke embellaſſat.

The ſeconde cauſe is. The actes
 of warre of the Doꝛtyngales done
 wyth the Indyans, agaynſt the Tur-
 kes oꝝ Perſyes at that tyme was not
 ſo well knowne of the Ebyſſyns, that
 they thought it nedefull to vēter any
 old noble Ebyſſyne, & ſpecyally ſyns
 they were vnerperte in y tonges, in ſo
 farre and ſo dyſſyculte a vyage, tyll
 tyme

tyme they were farther certyfyed by
some other. And therfore pleased to
sende that Mathew, an Armenycane
bozne, as moſte meate for that beſy-
nes whiche not greatly accōpanyed,
but as a marchaunt ſholde go and
eſpye al to gether. And that it ſo was
ment, the mater ſelfe ſhewed. For af-
ter ones all was exactly tryed by
hym, there was then a nother embaf-
ſatour ſent, both an old man, a noble
man, an Ebillyne bozne, and a preſte,
connyng both in ſcripture and Cal-
day/ on whome wayted a very great
company of nobles of the Ebillyngs,
of themperours pſter Johſis courte.
And this mā was ſent vnto the moſt
myghty prync one Johſi, the 2d king
of Portyngale. For Emanuel that
was his father departed almoſt .x. ye-
res ago. This legate wyth all his cō-
pany at this preſent day is wyth our
kyng, myche made on, and hadde in
great reuerence. whome queſ-
tyonleſſe they wold neuer haue ſent,
hadde they not ben afore ſurely certy-
fyed of our maters by Mathew. But
now we be a littell degreſſed therfore
let

let vs agayn retorne to our purpose.
 This Mathew then vnder the pre-
 texte of sayned marchaundyse, after
 his beyng at many other cytyes, re-
 sorted to Aden/whych is a cytye by þe
 see of Arabye vnder the Turkes do-
 mynyon, byelded euen as our cytyes
 be, very ryche, and very well fensyd
 wyth fortresses. where after he hadde
 fallē in some familiare acquyntaūce
 wyth certayne marchaunt men, and
 hadde serched all thyng to the vtter
 moste, and fynyshe the maters he
 came for, makynge hym selfe euer a-
 mōgest þe Turkes a Turke, for other
 wyse coulde he neuer haue escaped &
 done his besynesse saufe without dan-
 ger, he returned to Arrique where
 befoze he had left his houshold wyth
 his companyon the Ebyssyne, & thus
 he remoued, toke his houshold again
 and so retourned to Aden, hopynge
 that from thens he myght sayle wyth
 his warps and his housholde to In-
 dia. For why at the towne of Aden
 they are wonte to take shippynge to-
 warde India. where when he was
 landed he sold al his lether & bought
 other

other marchandysse of Alexandrye to
cary wyth hym to Indy, by whych he
must nedes passe into Portyngeale.

Now was a shyppe redy goynge to
Inde, and he redy wyth all his mar
chandysse to go wyth that shyppe,
whyle there spronge a certayne suspy
cyon amonges the cetezynes of A den,
that he sholde be a spyre. wheruppon
he was taryed and let that he could
not take passage at that season. But
he as one of a great wyt and expery
ence, so clerely purged hym selfe of
that suspycyon, prouynge in dede he
was a marchaunt man, and that there
he soughte nothyng but marchaun
dysse, that they gaue hym wyth hys
housholde free pasporte, to departe
whether hym pleased. But now then
beynge dysmyssed / he founde neuer
a vessel goynge toward Inde. Then
he was fayn to hyer one, & so he with
all his company toke shyppyng, and
came toward Inde, to a certayn no
ble ryche cytye called Faer. whych is
dyslant from A den about a hundred
myle, where lykewyse he founde no
shyppes goynge to Inde, bycause y
now

nowe yt was wynter, whyche there
 begynneth in Marche. And whyle yt
 lasteth no man may saile toward In-
 de, for the great stormes of wynde
 (whyche is a meruaylous thynge) &
 contynually blows contrary oute of
 one quarter. But when the sees ser-
 ued hym, he sayled from the cytye of
 Faer vnto a towne called Fartaque,
 there in euery place faynyng hym
 selfe a marchaunt of Turkey. From
 whens he wente to a place called the
 inhabitours of Dabul/ & from thens
 to departe to the town of Goa. where
 the wyntered the gret Alfonso Dal-
 bubarque a Portyngale, the chyefe
 capytayne of all India, predecessour
 vnto Lupus Soarez, whom we haue
 made mencyon of byfore, whych was
 he & subdewed al that same Inde, Ara-
 by, Perse, Malach, and the hole see
 of Ganges, and made all them sub-
 iectes to Portyngale. Dabull is dy-
 stant from Fartaque, whych is in the
 cost of Inde. iiii. hundred myle, from
 Goa. xl. fro Dio. iiii. score great myle.
 Dio is a very ryche cytye, vnder the
 domynyon of Cambaie very well fen

f ii, sed,

ted, wyth gonnes and suche other in-
gens of warre, and very well walled.

Furthermoze he taried at Dabul
from May to Decēber, and there oc-
cupied hym selfe about marchaūdyse
because in all that tyme he could not
take shyppe. At laste he gate hym
a smale vessell, and beganne to gete
hym away. And by y reason he shew-
ed certayn of his frendes & the may-
ster of the shyppe that he wolde go on
to Dortyngale wyth his marchaun-
dyse, by and by yt was shewed to cer-
tayned offycers of the towne, that
there was a straunger one vnknowē,
whyche pryncyply wolde conuey hym
selfe to Dortyngale. wheruppon wot
tyng neuer what they shuld thynke
of the mater, they kept him styll with
fayre wordes, and so let hym of hys
passage for y season. After he saw this
incontynēt by certayn marchaūt men
whyche were wonte to be cōuersant in
Ande with the Dortyngales, whyche
he before hadde made hys frendes,
he wrote secretely vnto the capy-
taine Alfonsus Dalbuberque, cer-
tifeng hym as diligētly as he could
how

how it stode with him. He as soone as he knew it sent thither certain shyppe and galleys some great some smale vnto hym. Siluester Corzo was y capytayn of them, where whē he was aryued, strayt way he shewed the officers of the towne that he was sent vnto them from y great duke Alonsus Dulbuberque to seke a certayn marchaunt man whyche he muste nedes speke wyth all, & that the same Mathew was he whom he sought/which knowen they gaue hym leue to speke wyth hym and so delyuered hym into his handes. For this cause the Dabulenses vled this liberalyte towarde hi, for fere they shold seme our openemyes, for as mych as they take mych profyte by our Portyngales whyche vse Goa & Inde, & yet in place & time whē the may, secretly do vs displease. This Mathew then couayde fro the citie of Dabull, cam with this noble yong man y Ebyssyne his felow, & al his famly, at y last to Goa, where as we befoze recyted, y noble capytayne Alonsus then wintered wyth a gret number bothe of people & nobles of

the Portyngales. There is bothe an
ile & also a citie of this name of Goa.
The citie I say as it is very riche, so
is yt also very habūdaut of all thyng
that seruyth for the fyndyng of men.
In that dwelleth marchaunt men of
all kyndes, Indians, Arabyes, Per-
syās, wyth diuers of the realmes of
Parlynga & Cambaia. In thys yle
be .iiii. great & very well fensed for-
tresys, well māned wyth many hye-
red souldyers of the Portyngales.
There inhabiteth the city, about .xv.
hundred Portyngales. These be cy-
teyzns there, wyth theyr wyues, chyl-
dren, and seruauntes, besydes many
other, as souldiours, & marchauntes.
Both that hole Ile the cytpe & the ca-
steles, be vnder the Portyngales. In
the cytpe be grāmer scoles kept, wher
in is taught in comyn scoles both the
latyne and the Portyngale tonge.
wherby the inhabytours of those par-
tes, be as well skylled in both those
lāguages, as in the lāguage of theyr
natyue couñtre, where they were brede
and brought vp. The fayth of Cryste
is euery where receyued amongst
them.

them. Many sumptuous and costely
 temples & houses of relygyō be there
 as well of other as of saynt Fraūces
 order, where dayly is vled diuine ser
 uyce.ouer þ̄ hyghest parte of a gate
 in the cytpe, whychē they call saynte
 Mary da sera, be kept & had in great
 veneration & honour, the bones of
 that capytayne Alfonso Dalbuber
 que. But nowe after þ̄ Mathew had
 arriued, from the town of Dabull in
 the hauē of Goa, the Capytayne Al
 fonsus cōmaunded hym to come vn
 to him. He denyed & sayd he wold not
 come out of the shypes, alledgyng
 þ̄ he was not the legate of any meane
 prince but of þ̄ hygh mighty empour
 of Inde Prestre Iohn/ & hereūto ad
 ded that it were not cōuenyēt nor me
 tely that thembassatour of so hygh a
 myghty chrystened emperour, shold
 be receyued to so noble a duke as Al
 fonsus is wythout dewe reuerence &
 honour. Thē Alfonso calling to ge
 ther his clerkes, prestes, & all his no
 bilite þ̄ were nigh at hand, goth forth
 (namely syns he was þ̄ embassatour
 of thēperour Prestre Iohns) to mete
 hym

hym wyth crosses, and such other orna-
mentes of the chyrche, the prestes
and clerkes syngynge this hymne:
Te deum laudamus, within a fewe dayes
after Alfonsus began to aske hym of
his legacy, to whome he answered, þ
he was sent from prestre Johā vnto
the most Crystened prynce Emanuel
kyng of Portigale, & that he ought
onely to open the cause of hys em-
bassate to no creature but vnto hym
alone. whych when he hard the duke
Alfonsus axed hym no further ques-
tyons. wythin a whyle after when he
saw his time, this Mathew & this no-
ble yonge mā þ Ebyssyne, with al his
company makynge hast toward Por-
tyngale, Alfonsus very gentylly ac-
cōpanied him vnto þ hauen, whereta
kyng shyping fro Goa they cam to
ward Portigale. All this shewed vn-
me this George Lupe Dandrade,
that he knewe of a suerty for trewth,
for as myche (as we haue shewed you
before) the great rular of Inde Lup^o
Soares had sent him from the Ile of
Camara, as a spye amonge the Ebyf-
synes vnder the pretexte of marchaū
dyle.

dyle, to serche out the trewth of that
legacye. when he & that noble yonge
man the Ebyssyne, wyth all his fa-
myly came to Portyngale, my selfe
(as I haue shewed your holynes by
fore) was by, whome I both saw and
spoke often wyth all. He was a man
of mean stature, very whitly visaged
and somewhat fallowe, wyth a syde &
hoze here, wyth a longe whyte berde.
whyche a lyttell more at lēgth I haue
shewed your holynes, to thentēt you
with all other y be desyrours to know
the very trewth shall not thynke yt
be a lye oz fayned.

Of the people of Dilapes.



Very well remembze me
ryght reuerēt father howe
you shewed me at my laste
beynge wyth you, that vn-
der your archbysshopryke,
was y same wyld regyō of Scythye
other wise calleth Dilape where they
neyther knowe god oz Chryste, nor
aw hau e they none amonges theym

for theym to lyue by. Surely a very
myserable case, & a thyng nothyng
chrystenlike considered of your men.
For yt was tolde me bothe of good
men & vertuous men also (and that
for a suerty to) that your nobles (the
more shame for theym) were in faulte
why those people were no better then
brute bestes, nor came to chrysten-
doine. For so they fere they shall lese
a great parte of theyre pollynge and
pyllnge and theyr accustomed rauen-
nous roberye, thozough the whyche
they pytyfully oppresse, with insacra-
ble auaryce those slyly poze innocent
people. And therfore I desyred you
then (& yet agayne in Chrystes name
do) and that not I alone, but also as
many as thynke as I do, that syns
yt is your offyce (as beyng theyr
herdman, and theyr comytted to you
by god) you wold cause those nobles
of yours, to leue theyr couetous cruel
tye, and so in conclusyon to byng
those symple soules to the knowlege
of Cryste, and so payenge theyr dew
trybutes to theyr kynges, as other
crysten people do to theyr prynces.

Let

Let those nobles of yours take hede
 therfore what they do, that they com-
 pell not so great a foldcof shepe in
 tyme to come, in the p[re]sence of that
 iuste iudge Iesu Cryste, to axe iudge-
 ment of that tyranny of theyrs. I de-
 syre your holynes to do that lyeth in
 you, whyche doyenge, se what glozy
 and what rewarde you shall obtayne
 of god, what prayes and laude bys-
 des of the worlde. No more to your
 holynes but thus fare you well. I
 suppose that I shalbe shortly at Por-
 tyngeale with the kynges hyghnes oz
 elles at Germany. But where so euer
 I become I shall be holly yours. I
 pray you I may be hertly recomended
 vnto your b[ro]ther Olaus the great
 Goth, a very specyall frende and lo-
 uer of myne.

At Antwerpe out of the comyn hou-
 ses of our realme of Portyngeale, in
 the Calendas of December, the yere
 of our god M. D. xxxi.

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Cum p^ruilegio.

